M /21 cont./
*101 is washed out and the designs appear. The sixth month is regarded
CC as the beginning of the year. Ox and wine are used in sacrifices
563 to Heaven. When they are sick they do not use medicine, but
M consult sorcerers. Even the poor must kill an animal as a
[805 sacrifice. Before making a move they must divine its propitious-
782 ness by breaking a reed or picking a chicken bone. Sping opens
755 with New Year celebrations, in which men blow reed flutes
787 and women accompany them by ringing tiny bells, dancing
527 and singing, shoulder to shoulder.
534 (18) The Yang Pao Miao. — They came from Tsun-I,
167] Kweichow, being the descendants of the Po chieftain, Yang
Ying-lung. In the thirtieth year of Hung-wu /1397/ in the
Ming period, the Miao complained about the heavy taxation
M and requested a reduction. The then chu-pu /keeper of records/
648 of Lu-ch'i hsien, Sun Ying-lung, went into the native area to
175 calm them. Sun Ying-lung took the chief of the tribe, Yang
CC Erh, to the capital to send up a memorial requesting the establish-
175 ment of a military and civil Ch'ien Hu So /"thousand men
563 office." The Ch'ien hu was a military station official, in charge
669 of 1,000 men. He and his men held hereditary positions/ at
Chen-ch'i, to pacify the area and set up headquarters, introduce
the new system, with 124 villages organized into ten districts,
and Yang Erh was appointed Po Hu Chang /"100 men leader"/
to control them. Afterward because the Miao at Chen-ch'i
became aggressive, often causing the local officials trouble,
and also because of the isolation of the area and the difficulty
of access, the sub-prefecture /t'ing/ was abolished. The temple
M of Yang Lao Ling Kung worshiped by the Miao was actually
*101 built by Yang Erh. They are all said to be descendants of the
CC Po chieftain.
563
(19) Tzu Chiang Miao. — They originally came from
M Ch'ing-p'ing and Tu-yün in Kweichow. They are fond of fight-
346 ing and killing. Whenever they sacrifice to the spirits they
167 mount a ladder made of swords /knives?/. In 1795, in the
782 reign of Ch'ien Lung, the revolts at Ya-pao-chai and Chi-to-
648 p'ing mainly involved this tribe. Today there are still some at
CC Ting-niu and Yen-lo.
669]

/61 cont./

245 year and then transplanted, or the seeds are planted directly. The trees are planted from seven to eight ch'ih apart; if they are too close it is injurious to their growth. Although both spring and winter are suitable for planting the tung tree, winter is preferred. The newly reclaimed mountain land
243 still can be also planted with mixed cereals before the tung
245 trees have grown to any great height, for the tung tree planted the previous winter already has sprouts aboveground in the spring, and at weeding time injury to the tung reeds in the ground can be avoided. After two or three years the tung grove cannot be used to grow any more mixed cereals, and has to be weeded constantly in order to facilitate their growth. Otherwise they are liable to die. After four years the trees
245 gradually begin to produce seeds, increasing year by year; and after six or seven years all of them are producing. They blossom in the third month of the year, and harvesting is done in the eighth or ninth month, after the "Cold Dew /a solar
[805] term from October 8-22/." At harvest time the Miao go in
[482] groups up the mountain to pick the tung seeds. Men balance bamboo baskets on their shoulders, and the women carry them on their backs. /Illustrations 32-35 on pp. 62-65/ /66/ If the tree is high they hit the branches with long bamboo poles to make the seeds fall down and then pick them up. If the
[412] tree is short, they use iron hooks to get them. When the baskets are full they put them into baskets and carry them home. They put the seeds under the eaves or any damp place
[258] to enable them to absorb moisture. After a month or two the
[439] outside of the seeds become black, and then they flay the
[252] seeds, which are sold for the extraction of oil. The hulls are burned into ashes, which can be used in place of soda.

The planting of the tea plant is comparatively easier than that of the tung tree, except that while the tea plant is still a seedling it is necessary to stick pine branches on the sides to shade it from the sun. Otherwise the seedlings are liable to be killed by the sun. Or one can delay the weeding of the field for six or seven months so that the various weeds can

[text continues on p95]

845 /99 cont./
asked to utter and write spells to hasten the womb. After the
844 infant is born the cord is cut with a pair of scissors and the placenta is buried in the ground in the house or outside.

After childbirth a Miao woman drinks several bowls of cold water for the purpose of purifying her blood. Within three days
846 she goes out to the fields to work. There are cases in which a woman gives birth in the forenoon and goes out to work in the afternoon. It is said that the Miao woman is able to do this by
[278] eating a secret herb. For postnatal nourishment the poor eat
[556] eggs and the rich eat chicken.

553 Recently, the Miao have adopted the Chinese custom of
[177] inviting friends and relatives to a feast and naming ceremony on the third day after a child's birth. A name is sometimes
551 adopted according to the time of birth. For instance, if a child is born in a certain month, it would be named after the month. The chief of the Miao at the time of the rebellion during the
[805] reign of Emperor Ch'ien Lung was called Wu pa-yüeh /Wu, Eighth Month/. Sometimes the name of the season when the birth occurred is adopted. In another case, the weight of the infant may be used as the name, for instance, an infant weighing so many chin at birth will be named for that weight. In still other cases, the name of an animal, a pig, goat, sheep, dog, or cow is used in the belief that the child will be easy to raise.

853 There is no definite time for feeding the baby. Generally when the baby cries it is fed. If the mother has no milk, the
856 baby is then fed with sugar and rice. At the time of teething,
[787] if the first tooth emerges in the upper jaw, it is a sign of ill
[763] omen, portending the death of one of the parents or paternal
[826] grandparents, because the Miao believe that such a tooth is a grave-digging hoe.

847 /100/ A pregnant unmarried girl often produces an abortion
848 by swallowing mercury. Illegitimate infants are often drowned. Properly married couples rarely practice abortion or infanticide.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

which came about six inches below the knees instead of to the ankle. Their blouses had a sailor collar and the overpiece was of woven hemp. Besides they wore a belt and overpiece of braided straw to protect their clothes from the heavy baskets carried on the back. Neither of these groups of women, who attended the same market in Lung-li, braided the hair, and the latter group made a very large, looped knot at the back of the head. Their turban was wound around it as well as the rest of the head and thus became very large indeed.

Agriculture. This was essentially an agricultural village, in which one family owned enough land so that it rented a little, some owned land and had the help of relatives in working it at especially busy times, some owned land and worked it themselves, and a few were merely employees, though related to those for whom they worked, and treated as subordinate members of the family.

Although those who were educated knew about the foreign calendar followed by the Chinese Government, it meant almost nothing to them. What they consulted were the lunar calendar and the *Farmers' Almanac*. For them the year began with the lunar New Year (February 15 in 1942) and its festival days. This was the slack season of the year, and for the first month they did as little work as possible. The lofts were full of faggots and brushwood for fuel; the granaries were full of rice, both "big" and glutinous, white and black. The New Year pigs had been killed and made into smoked meat, cured meat, and sausage. There were hundreds of glutinous rice cakes, jars of rice wine, and much bean curd on hand. The gardens furnished a greater variety of vegetables than at any other season of the year. Therefore, for the first fifteen days always and, if possible, for longer the men sat about fires in the houses, talking, smoking their long-stemmed pipes, drinking a little wine, and doing a little gambling. The women sat about fires at various points in the village with the little children and babies, embroidering, separating the hemp fibers and making thread, mending, smoking, talking, and amusing themselves with the children.

*See p. 50.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

805 796 527 541 The girls sat about two or three fires between the group of grave mounds and a bamboo thicket near the bullfight meadow, while they embroidered and entertained young men from other Cowrie Shell Miao villages in very lively fashion, teasing one another, snatching turbans and ornaments, and chasing. Some of them played bamboo flutes of their own manufacture and sang. About a third fire sat another group of women and their little ones. A group of young people and a few among the others went to the second or third market after the New Year, but the young folk went only for fun. Groups also went to other villages, nicely dressed and bearing gifts of wine and cured pork, and returned after two or [764] three days. For a death which occurred during this season there was a longer period of feasting by day and dancing to the *lu sheng* (fig. 18, *a*, *b*)* and drum during the night. On the fifteenth of the first month some daughters returned to share the family feast. At the beginning of the second month the Cowrie Shell Miao community in Teh-hua *lien pao* in Kuei-ting Hsien had a bullfight, to which as many as possible of the older men and the young people of both sexes went.

805 241 243 As soon as the first month was over (the middle of March, 1942) and signs of spring appeared the women went to the mountains to lay in an extra supply of fuel in the form of firewood, with which they filled all the available space in the lofts. The chief occupation of the men at this time was the plowing and harrowing of fields. The draft animals used were cows and water buffalo of either sex. First the fields which were to serve as seed beds were plowed, harrowed, flooded, plowed, and harrowed again. Women also continued to work in vegetable gardens and fields. There were periods of warm, sunny days broken by severe thunder showers when it became unseasonably hot.

When the seed beds were ready men cast seed into them from the dikes (fig. 16, *a*). Then a branch or a line of branches, usually of bamboo or pine, were stuck in the fields to show that they were planted to rice. These seed beds were sometimes wide and long and

4:Mickey E-5 (1940-?)1947 AE5 Misc AE5

very widely scattered near to and far from the village, so that when the plants were ready for transplanting they need not be carried so far to the permanent fields.

This plowing, harrowing, fertilizing, and seeding of fields to rice (figs. 15, *b*; 16, *a*) continued for more than a month. During that time the young people, both married and single, began the cleaning out of stables and carrying the straw and manure to fields into which the rice was later transplanted. I am not sure whether they were expected to initiate certain activities, or were just more enterprising, but the family in which I lived had their stables cleaned first. Perhaps it was because as the most scholarly of the village the men of this family could interpret the *Farmers' Almanac*. The work went on all day and there was much merriment connected with it. Some of the young men filled the baskets while the girls sat about and embroidered and joked with them. Even after they had carried their baskets (one on each end of a carrying pole) to a central point, they continued to embroider until Mo-mei gave a signal, whereupon they set off in a long file. First one, then a second, and then a third group of fields was visited, in different directions from the village but all belonging to the one family, whose holdings were comparatively extensive. At night the women of the household served a good meal to the whole company, for which they had made fresh bean curd.

On several days following this work continued and the stables of other households were cleaned. When it was a question of the household in which I lived, Mo-mei, the oldest daughter, set the pace, but she did not always make one of the group on other days. Rice in the seed beds was now well up above the water, making the fields look like lovely green lawns. One day I went with two of the women of our household to a field where they took out weeds, dug around plants of celery cabbage, beans and leeks, and cast in pulse. On another day the old mother put in the seed of chillies, using wood ashes as a top dressing.

During the third month (the second half of April and the first half of May, 1942) there was much rain, very welcome to the farmers because it insured the right amount of water

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

804 The Ch'uan Miao are acquainted with and frequently use the Chinese system of measurements by which ten inches make one foot and ten feet are one *chang* 丈. But they have a variation of this system which is more commonly used by them. According to this method the distance between the first and the second joints of the middle finger is one inch. The stretch of the hand from the end of the thumb to the end of the middle finger is five inches and two of these are one foot. The arm stretch from the tip of one middle finger to the tip of the opposite middle finger is five feet and two of these are one *chang*. In some localities bamboo combs are used to measure cloth.

805 The method of reckoning time is that of the Chinese from whom it was evidently learned. A month is called a moon. There are twelve lunar months in one year and sometimes thirteen. Each month has thirty days and is divided into three periods of ten days each. Through the Chinese the Gregorian calendar is becoming known.

436 439 There are localities where the Ch'uan Miao barter a great deal because of the shortage of money, the differences being paid in cash. This is more common in northern Yunnan than in Szechwan where market-places and towns are more accessible. The Ch'uan Miao sell cattle, goats, sheep, horses, pigs, chickens, corn, rice, eggs and vegetables and purchase salt, cloth, silver ornaments, pottery and implements and tools made of iron.

352 The furniture corresponds to that in the Chinese homes. The most essential articles are the square tables and the long narrow four-legged stools called in Chinese *pan têng* 板凳. Chairs are to be found in the well-to-do homes. The cheaper kinds are made of bamboo but better chairs are made of wood by Chinese carpenters and carved with Chinese ornamental designs. A bedstead consists of a wooden frame and four legs of wood, covered with a mat of bamboo slats over which there is a layer of straw. A straw matting may or may not separate this from the bed clothing. Above the more elaborate beds are frames of wood or bamboo on which mosquito nets are hung. The stove may be a hole in the ground, which is said to be the oldest form, but it is generally like that of the Chinese, made of clay and stones or bricks, and with holes for one or more cooking vessels. The meat, rice and vegetables are cooked in the iron cooking vessel called in Chinese a *kuo* 鍋. There are usually tongs made of bamboo or of iron and small iron shovels, bamboo brushes and strainers. The lamps are usually simple, earthenware, cup-like bowls that can be hung up on posts or on the walls of the house, in which is burnt *ts'ai yu* 菜油 or rape seed oil.

[412] [373]

12: Wu and Ch'en--98 E-5 (1939-41) 1942 AE5 Miao AE5

[148 cont.]

[114] (First published in Shê-hui yen-chiu [Sociological Studies], No. 20, March 25, 1941.)

[180]

The Festivals of the Miao-I at An-shun

Ch'en Kuo-chün

805 796 The calendar used by the various Miao-I tribes at An-shun is the lunar calendar, but as a rule nobody remembers dates or knows the exact time of the New Year's day, those having almanacs at home being very few. To count the days they generally use the symbolic animals of the twelve cyclical branches, -- rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar -- because the markets are held on days named after these animals. But those who can calculate the days according to them are very few. Indeed the majority of the people do not even know the day and month in which they were born. The occurrence of an event on a particular day cannot be recalled with accuracy a month hence, and after a year it is relegated to limbo with at most perhaps a vague notion that it took place at the time of peach blossom, or in the planting season, or during harvest time.

796 Although the calendar used by the Miao-I is identical to that of the Chinese and likewise the year is divided into twelve months, the festivals observed are somewhat different in importance. The Hua Miao, the Ch'ing Miao and the Chung-chia, for instance, regard the sixth day of the sixth month as the greatest festival. The following is a month by month account of the festivals of the Miao-I at An-shun during the year.

The First Month. The first day of the first month is the beginning of the year. The Miao-I in this district would stick up paper money on the door of the house, which is also decorated with red peppers strung together with scented rice straw. Some of the Chung-chia people imitate the Chinese by asking calligraphers to pen symmetrical New Year verses for the door,

39: Bernatzik--581 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 25

Time-reckoning and the Division of the Day

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The Meau reckon by days. This is already shown by the designation for day, dŏ nŭ, literally, day-sun. The month, ĭs dī, of the Meau has thirty days; the year, tsŭn, is reckoned by moons. Twelve moons are one year. It begins with the new moon in December and is ushered in with tremendous festivals (see the chapter, "Religion and Magic," the section, "Cult and Taboo"). If circumstances occur which prevent a proper appreciation of the beginning of the new year, the festivities are postponed to a more suitable time.

[796]

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This custom seems to have given the impression among outside observers that the Meau have no calendar and celebrate the beginning of the new year at very different times (Savina (1)).

1. II, p. VII and p. 222.

Some people have even arrived at the view that the time reckoning of the Meau is of Chinese origin, as Lajonquière (2)

2. II, p. 314.

maintains, or even Dhuraratsadorn (3), who states concerning

3. Page 172.

this that the New Year's festival of the Meau coincides with that of the Chinese. On the contrary, the divided year of the Meau is fundamentally different from that of their neighbors, the Chinese, Yau /Yao/, Lahu (Mushŏ /Musso/), and Lisu, whose new year begins in January, or that of the Lao, which begins on April 14, and that of the Thailanders, which begins on March 31.

/431 cont./

805 114 At any rate, I cannot agree with Savina (4), who writes

4. II, p. 176.

as follows concerning the time reckoning of the Meau: "Do not ask a Meau for a fixed date; he does not know any, not even the day of his birth." Nor was I able to find confirmation for the Chinese assertion that the Meau recognize the seasons of the year, summer and winter. This may be different, however, among the Meau who inhabit the cold northern regions.

805 [527] I was also able to ascertain that the Meau do not have a division of the week, but to make up for that regard the twelfth day after every full moon as /432/ a holiday. On this day, they stay at home, take a rest from their work, and, as a sign of the [778] day of rest, put in front of every house entrance a sacral sign in honor of the spirits (Ill. 97). 1/ For the Meau of northern Thailand, the observation by Savina (1) that they use the growth

1. II, p. 205.

of plants and the voices of birds as aids for their division of [825] time is very pertinent: "The Meau keep roosters that crow at night. They do not ask how late it is, but rather how many times the cock has crowed. In the morning the women get up [221] at the third crowing." The same author (2) continues: "All

2. II, p. 220.

[824] tasks begin at the same time every year. The Meau do not use any calendar for this, but rely on certain trees and shrubs that [825] bloom regularly at the same time every year. The first singing of the cuckoo is observed throughout the land. 'When the cuckoo sang last year, the maize was higher or lower than it is this year,' they say."

1/ [see dat 116, p 663- ANALYST]

/432 cont./

●805 821 192 According to my observations, the times of day are reckoned according to the height of the position of the sun and not according to the length of the shadows. The sun is called nū; the moon, thī; the stars, nū kŏ; the Milky Way, nū kŏ kă lūn tŏ; the evening star, tsă tsĭ gē. In addition, a number of fixed stars and constellations are known, and their rising and setting are observed. Needless to say, sunrise, nū tóă, noon, nū tše ró, and sunset, nū pŭn kău, are distinguished. The length of an interval of time is reckoned by the times of the day required to travel a given route or to finish a certain task.

512 The course of a day for the Meau depends on whether or not there is work to be done in the fields. In both cases, however, it is regulated in established fashion. If the work in the fields is in the foreground, the men rise with the first crowing of the cock, that is, about five o'clock in the morning and find [264] breakfast already prepared by the women. The midday meal, too, is already cooked and ready to be taken to the fields. The first meal of the day is quickly eaten, and then they go together [887] for the work in the fields. Only the very old people or one woman will remain behind in each house in order to take care of the small children and the livestock. There is industrious work [264] in the fields until about noon, and then between twelve and one o'clock a pause is taken, during /433/ which the cold midday meal is eaten. Without delay they then again devote themselves to the fieldwork, which is broken off at an appropriate time, according to the length of the return trip, in order to be able to begin the tasks connected with the house before nightfall. [252] Once at home, the grain, rice or maize, is immediately ground [231] in the large stone mills (Ill. 94), the pig fodder for the next day is prepared, the domestic animals are driven into the stables, [264] and not until long after nightfall, about seven o clock or later, can the Meau eat their evening meal. After this, the women [517] settle down close to the fire and spin, the youngsters gather together, and the older men reach for the opium pipe. Soon everybody goes to bed.